

The Comfort, Certainty, and Blessedness of the Christian Hope:

IN A ^{N^o 6}
SERMON

Preach'd at the
FUNERAL
Of the Right Honourable
BAPTIST,
Earl of Gainsborough,

AT THE
Parish-Church of *Exton*, in the County of Rutland.
April 23. 1714.

By *SAMUEL ROGERS*, A. M.
Rector of *Pickwell*, and Vicar of *Exton*, and Chaplain
to the Countess of Gainsborough.

Publish'd at the Desire of Her Ladyship.

L O N D O N:

Printed by *Geo. James*, for *JONAH BOWYER* at the *Rose*
in *Ludgate-street*. M DCC XIV.



TO THE
RIGHT HONOURABLE
DOROTHY,
Countess of Gainsborough.

My Honoured LADY,



AS soon as I understood it to be Your Ladyship's Desire, that the following Discourse should be made Publick, and that as Your Ladyship's Expression was, for the Benefit and Instruction of Yourself and Relations ; without farther Hesitation, I gave Orders for the publishing it : And tho' I may be conscious to myself of many Imperfections in a Discourse huddled, (as it were) together, amidst the utmost Hurry and Confusion of Thought ; yet chose rather to expose it, as it is, to publick View, than seem

DEDICATION.

to be remiss in any Part of Duty, or Respect to Your Ladyship.

But what may be wanting as to the Neatness of the Style, or Artfulness of the Composition, is in great Part made up, and compensated by the Importance of the Subject treated on, which is that of the Christian Hope, the Hope of a future and blessed Resurrection: For which Hope's Sake, St. Paul was contented to be bound with Chains, and the Primitive Martyrs and Confessors to endure patiently all manner of Tryals and Afflictions; and this is that Hope (most Excellent Lady!) which if laid to Heart, and consider'd as it ought to be, will not fail (by God's Grace) of comforting and supporting Your Spirits; and alone will be able to afford a Remedy answerable to the Stroke giv'n.

Your Grief (Madam) must needs lie deep, is of an uncommon Size, and admits of Aggravation from the incomparable Worth and Goodness of Your departed Lord: But then, through this Cloud of Sorrow, a glorious Ray of Comfort does visibly dart forth itself; and the better the Christian, the more assured is our Hope of him; and the greater will be his
Share

DEDICATION.

Share of Blessedness in the Kingdom of our Heav'nly Father.

Seeing then, the Almighty has been pleas'd to make a Separation betwixt You, it will be a Christian Part in Your Ladyship to submit Yourself wholly to His righteous Will and Pleasure : And as Your Tryal is great, so that He may afford You Strength, and Courage, and Patience sufficient to go through therewith ; that He may enliven Your Faith, and quicken and invigorate Your Hope by the Influence of his Spirit ; and also out of His great Goodness grant unto us a long Continuance of so valuable a Life ; shall be the sincere and constant Prayer of,

M A D A M,

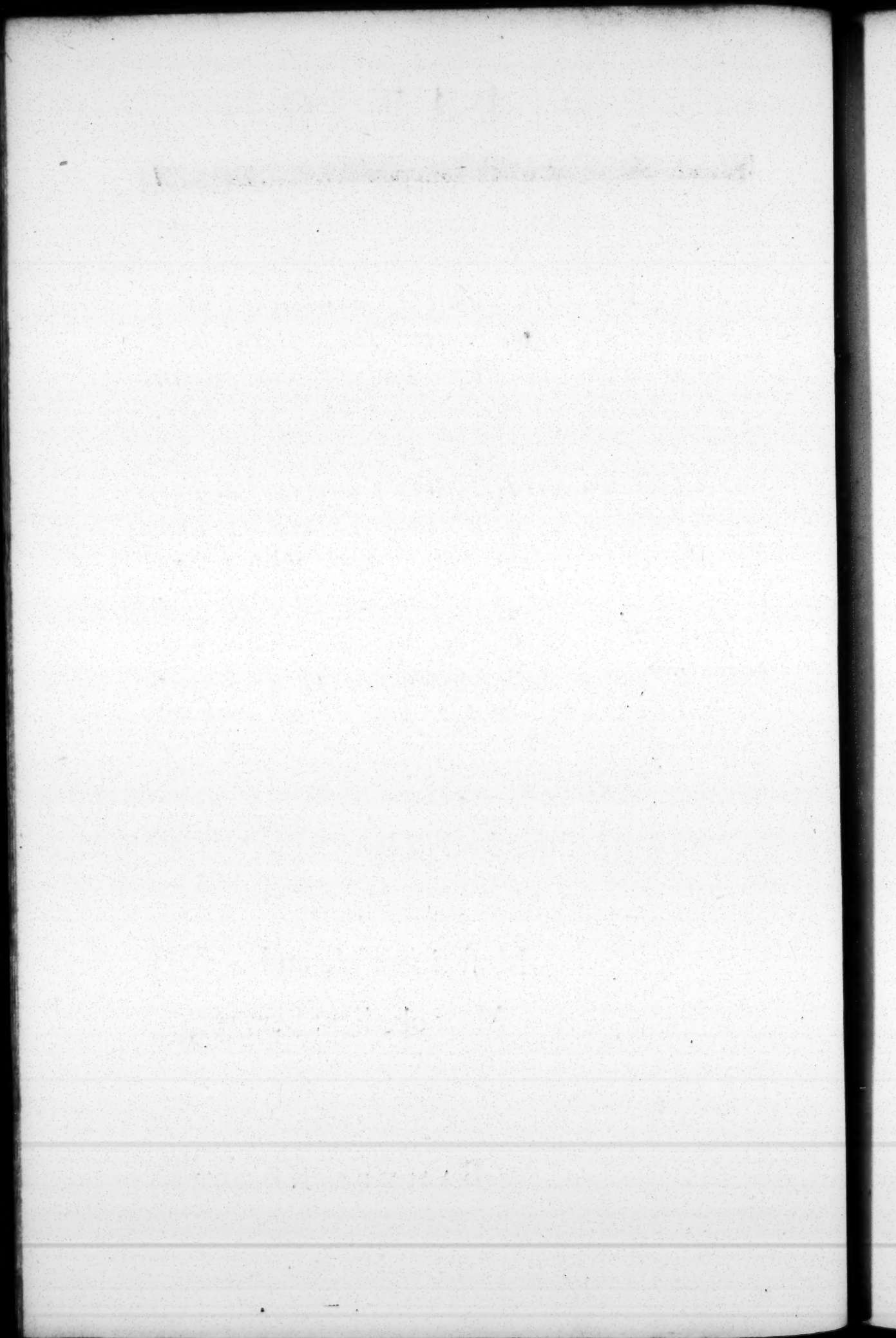
Your Ladyship's

Most obliged,

Most thankful, and

Most obedient Servant,

SAMUEL ROGERS.



I THESS. iv. 13, 14.

But I would not have you to be ignorant, Brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no Hope. For if we believe, that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with Him.



IN the beginning of Christianity, its Professors were visited and harrafs'd with frequent Deaths, and that not only in a natural but violent Way, from the Malice of their inveterate Enemies; which was Matter of great Grief to the Brethren, and in a manner overwhelm'd them with Sorrow. That the Apostle therefore might teach 'em to moderate their Grief, and set Bounds to their overflowing Passions, he puts 'em in Mind of their *Christian Hope*, as the sure and only Remedy in such Cases. *I would not have you to be ignorant, Brethren, concerning them which are asleep, which sleep in the Dust of the Earth, that ye sorrow not, even as others, which have no Hope*, like the Heathen World, whose Hopes being stinted to this Life, and not being able to look beyond the Grave, may well be cast down and overborne with Sorrow: But the Case of the Christian is far otherwise, for he lives under the comfortable Expectation of a glorious Resurrection; and tho' he cannot help sorrowing for
the

the Loss of Friends, yet has Reason hence not to be too much dejected, or driven into Despair thereby.

And here the Wisdom of the Spirit is plainly discernible in the Words of the Apostle, which do not teach Christians to lay aside all Grief, to divest themselves of their natural Passions, and immediately to become insensible as to Affliction or Sorrow ; which had been very unnatural, and considering our Frame and make, impossible to have been effected : But what the Apostle desires of 'em, is to put some Stop thereto, and not suffer it to exceed all manner of Bounds ; and that from the warrantable Expectation they had of a glorious Immortality in Heav'n. For, as the Apostle goes on, *if we believe that Jesus died, and rose again,* this we may depend upon as a sure and necessary Consequence, *that even them also which sleep in Jesus, will God bring with him, and exalt 'em to Glory.*

And for their farther Comfort, the Apostle has assur'd Christians, that their departed Friends are not in any wise, in a worse, but rather better Condition, than those that are alive ; or that shall happen to be so, at the Coming of their Lord : For as he goes on to inform us, *ver. 15. This we farther say unto you by the Word of the Lord,* not from any private Motion of our own, but by Inspiration from God, *That those which are alive, and happen to remain unto the Coming of the Lord, shall not prevent them which are asleep ; for the Lord Himself shall descend from Heav'n with a Shout, with the Voice of the Arch-Angel, and the Trump of God, and the Dead in Christ shall rise first,* those that have been long since Dead in Christ shall have the Preference as to the first Rising ; *then those which are alive,*
and

and remain, shall be caught up together with them in the Clouds to meet the Lord in the Air; and so shall they ever be with the Lord: Wherefore, as the Apostle justly subjoins, they had Reason to comfort one another with these Words.

In discoursing farther upon the Text, I shall insist upon the following Particulars:

First, Shall shew, that the Christian Hope is the only true Ground for Comfort and Support under ev'ry Tryal and Affliction of Life:

Secondly, That the Christian Hope is a Matter of the utmost Certainty, as being founded upon the Death and Resurrection of our Lord and Saviour Jesus Christ: From whence,

Thirdly, It will follow by necessary Consequence, that all those who sleep in Christ, will be rais'd again, and that to Glory:

Fourthly and Lastly, Shall make an Application of the Whole to the sad Occasion of our present Meeting.

I. I shall shew, that the Christian Hope is the only true Ground for Comfort and Support under ev'ry Tryal and Affliction of Life.

The Hope by which the good Christian is influenc'd as to all his Thoughts, Words, and Actions, is the Hope of a future and blessed Resurrection; and that Hope is infallibly grounded upon the Promise, and Sufferings, and Resurrection of his Lord and Saviour Jesus Christ; and this Hope will afford to any Man, who considers it, a solid and lasting

B

Support

Support under any Distress or Affliction of Life ; for of what Nature or Kind soever our Afflictions be, whether they have Respect to our Souls or Bodies ; to the Loss of Friends, Relations, or Goods ; yet still there is a Remedy in Store sufficient to heal all our Maladies. And,

To try the Experiment, let us put the Case, that a Christian is visited with bodily Sickness ; his Goods seiz'd ; and himself imprison'd, and persecuted for Conscience Sake. The Consideration, that he is under the Protection of an All-wise, and Good, and Powerful God, who has promis'd, that he will not suffer His faithful Servants *to be tempted, or try'd, above that they are able, but will with the Temptation make a Way to escape, that they may be able to bear it* : This Thought in the first Place can't but mightily raise a Man's Spirits : In the next, when he considers farther, that he shall not only not be deserted, but rais'd again to Life, and be amply recompens'd for his past Sufferings, such a Thought as this will not barely raise and animate his Spirits, but even make him *to rejoice, and be exceeding glad, that he is deem'd worthy to suffer in so good a Cause* ; and such a Man may boldly say with the Apostle, *the Lord is my Helper, I will not fear what Man can do unto me.*

And as for our Souls, they are likewise in the Hand of a *Faithful Creator*, are of a spiritual Nature, and superiour to the Malice of our most bitter Enemies, so that there cannot be any Occasion for Fear on their Part ; nor need we to be over-aw'd by Men, who can do no more *than destroy the Body, and are not able to kill the Soul* ; but all our Fears must be directed

directed towards Him, *who is able to destroy both Body and Soul in Hell.* And,

As the Christian Hope is sufficient to animate us under the greatest Necessities, much more so under lesser Conflicts, such as are the Loss of Friends, Relations, &c. who altho' they may have been dear to us, yet have paid but the common Debt of Nature; and tho' their Conversations may have been very useful and pleasant whilst here, yet are they themselves gone to enjoy a far greater Blessedness; and this their *Absence from the Body* (as the Apostle teaches) is but a Means only of their being *present with the Lord*; which is a comfortable Reflection, and instead of over charging us with Sorrow, should, methinks! have rather a contrary Effect, and make us with *St. Paul* almost wish to be dissolv'd; so that, by that Means, we might have the Happiness of joining ourselves to such blessed and delightful Company, as are the Souls of just Men and Women made perfect; and the several Orders of the Angelical Host; who are evermore rejoicing and praising God; *and giving Glory, and Honour, and Pow'r unto Him that sitteth upon the Throne, and unto the Lamb that reigneth for ever and ever.*

So that altho' Afflictions for the present, according to the Apostle, are *not joyous but grievous*; yet considering that *all Things, even Distresses and Losses are continually working together for good to them that love God, and hope in his Mercy*: Considering these Things, the good Christian, *altho' troubled on every side, yet has no Reason to be distress'd; tho' perplexed, yet not to despair; tho' persecuted, yet not to look up-*

on himself as quite forsaken; tho' cast down, yet not destroy'd; thus you see the Sufficiency of the Christian Hope, and what Armour it is against all Adversity.

Let us now, on the other hand, consider a Man under the same Pressures and Afflictions, but altogether devoid of this Hope, as the *Heathen* World was; or who had it but reveal'd to them in part, as those of the *Jewish* Nation; and you will find but too much Reason for all their perplexed and uncertain Arguings and Actings.

As for the *Heathen* World, the Philosophers themselves, the Men of Parts and Literature were at a strange Loss when nearly press'd with Pain or Affliction; for Instance, the *Epicureans* propos'd nothing farther to themselves, than present Ease and Happiness, and left nothing unessay'd to accomplish it; and therefore, whenever they happened to fall into such Streights (which could not but often be their Case) as robbed them of their Ease and Quiet, they were straitway miserable in Course. And as for the nobler Sect of them, the *Stoicks*, altho' they set a great Value upon Virtue, and taught that Virtue was its own Reward; and maintain'd farther, that a wise Man was not capable of Pain, and that from a certain Power and Indolence of Mind: yet these fine Schemes, without a suitable Reward, were not sufficient upon which to raise so large a Structure: and these Philosophers, when upon the Rack and Torture, found to their Cost, that their boasted Indolence was nothing but Words and Talk, and that they were as capable of Pain as other Men; and

and tho' virtuous Actions do naturally carry some sort of Reward along with them, yet it can never be worth any Man's while to suffer meerly for the sake of Virtue, without a Prospect of a future Recompence.

And as to the *Jews* themselves, altho' many excellent Truths are delivered in their Law, and that from the Mouth of God Himself; yet the Fulness of the Revelation concerning a blessed Resurrection, seems to have been reserved for the Promulgation of the Son of God; *Moses* being not to promise the Happiness he could not give; so that *Life and Immortality* (as the Apostle teaches) *were truly brought to Light thro' the Gospel*; and altho' there were many Intimations in the Old Law and the Prophets, of a future Resurrection, yet was there no positive or plain Precept about it; insomuch that a large Sect among the *Jews*, namely, the *Sadducees*, flatly deny'd a Resurrection; and even our Saviour himself was forced to prove the same Truth by an Inference from the Words of the Law; and from that Passage therein, where God calls himself, *the God of Abraham, the God of Isaac, and the God of Jacob*, he concludes that those Persons were then living, altho' they had long before been laid in their Graves, and that because *God is not the God of the dead, but of the living*; which sort of Argumentation, tho' it may be sound and good, yet not plain enough for a Precept, nor easy to be apprehended by ordinary Capacities; from which Uncertainty proceeded all their Doubts, and Jealousies, and fearful Actings: So that *St. Paul* might well ask, as he does, 1 Cor. i. 20.

Where

Where is the Wise ? where is the Scribe ? where is the Disputer of this World ? Let them bring forth their fine Reasonings, and weigh 'em in their Balance, and I will shew unto them how vain and light they are ; and that all the Wisdom of this World is meer Foolishness, if compared with the saving Truths of the Gospel, and the blessed Hope of a future Resurrection : so that we may justly conclude, that the *Christian Hope* alone will afford real Satisfaction and Happiness, and at the same time be as an Anchor of the Soul both sure and stedfast, and which will keep us so fixed to our main Purpose, as that nothing, no external Accident, or Disadvantage shall be able to shake our Constancy or Resolution. I proceed for your farther Consolation, to shew

II. That the Christian Hope is a Matter of the utmost Certainty, as being founded upon the Death and Resurrection of our Lord and Saviour Jesus Christ.

The *Christian Hope*, or Doctrine of a Resurrection, you see, is wisely adapted to the Circumstances of Life, and to the securing the Peace and Quiet of our Consciences ; so that it highly concerns us to have it firmly grounded and establish'd ; and the Ground thereof (as the Apostle teaches) is the Death and Resurrection of our Saviour Christ ; so that if Jesus Christ died, and rose again, then may we be assur'd, that we also shall be rais'd in like manner.

Jesus Christ was the Person all along promis'd and describ'd by the Prophets, as the *Messiah*, the Son of God, and the Saviour of the World ; and this excellent

lent and extraordinary Person made his Appearance in the Fulness of Time, just as He had been decypher'd in the Holy Writings, and answer'd exactly to all the Characters given of Him: He was humble, and meek, and innocent; He was oppress'd, He was afflicted, and persecuted to Death; and yet at the same time, by the wonderful Works He did amongst Men, shew'd Himself to be authoriz'd by God, and His special Messenger; and being according to the Appointment of His Father, and His own free Choice, to lay down His Life as a Ransom for the Sins of Men; he permitted the Malice of His Enemies to prevail against His Innocency; and submitted Himself so far as to suffer Death; ev'n the painful and ignominious Death of the Cross; to which He was sentenced by the *Roman* Governor, and which the *Jews* His bitter Enemies took Care to see strictly executed upon Him; insomuch that after He had giv'n up the Ghost, an officious Soldier to make sure Work of it, pierced His Side with a Spear, out of which issued forth Blood and Water; he wounded by this Violence the Membrane that incloses the Heart, from whence came forth Blood and Water, a certain Sign that Death had some while passed upon Him; the ferous Part of the Blood being separated from the grumous.

And Him thus slain they laid in a new Sepulchre, and closed the Mouth thereof with a large Stone; and seal'd it, (as was the Custom of those Times) that it might not be broken up; and also set a Watch to guard and secure the Body; the Reason of all which Caution was this, Jesus had staked the Credit
of

of all He had said and done, upon the coming to pass of this great Work, to wit, of His Rising again from the Dead the third Day; so that the *Pharisees* took all imaginable Care to disappoint His Hope in this Particular; and to render abortive His Prediction; as knowing, that if this Thing came to pass all the People would believe on Him; but notwithstanding all their Care and Caution, Jesus, as He had foretold, did rise again the third Day; an Angel in bright Apparel came and rolled away the Stone from the Mouth of the Sepulchre; and the Soldiery fell down to the Ground, and were struck half dead with Amazement; and when they told what had happen'd to the Chief Priests, they gave 'em a large Quantity of Money, to say; that His Disciples came by Night, and stole Him away whilst they slept; an Excuse ill agreeing with their great Caution and Circumspection. And which was evidently prov'd to be of no Moment, by the Appearance of Jesus Himself at many and sundry Times, and before divers Witnesses after His Resurrection; all which prov'd beyond Contradiction, that He was alive again, notwithstanding the Denials of the Jews; thus St. Luke assures us, *Act. i. 3. That He shew'd Himself alive after His Passion by many infallible Proofs, being seen of them (His Disciples) forty Days, and speaking to them of the Things pertaining to the Kingdom of God.* And St. Paul thus teaches, *1 Cor. xv. 3, &c. That Christ died for our Sins, was buried, and rose again, and, as an evident Proof thereof, was seen of Cephas, that is, of Peter, then of the Twelve, after that He was seen of above Five hundred Brethren at once, after that of James; then of all the Apostles,*

Apostles, last of all of St. Paul himself. So that here are great Numbers of Witnesses to a plain Matter of Fact; the Truth of which cannot be deny'd by any reasonable Man.

And if Men should be so perverse, yet still would they get nothing by their vain Denials; for Jesus did not only prove Himself to be alive again by numberless and credible Witnesses; but by miraculous Works also, which His Disciples were afterwards impower'd to do in His Name; and thereby as we read, *Act. xiv. 3.* *He gave ample Testimony to the Word of His Grace, to wit, by the Wonders and Signs that were done by His Authority and their Hands.* So that no Matter of Fact can be more fully made out, than this, that Jesus both died and rose again; and if He both died and rose again; then is He by this great Work infallibly prov'd to be God's Messenger; and also to be in full Pow'r with His Father. Seeing then He is *exalted at the Right Hand of God to be a Prince and a Saviour*, we may depend upon it, that He will be as good as His Word to us, and raise up again our dead Bodies, and be ready to *save unto the uttermost all them that come unto God by Him.* Which brings me to my third Particular, *viz.*

III. To shew, how by necessary Consequence it follows from the Resurrection of Jesus, that all those who sleep in Him, will be raised again, and that to Glory.

The Resurrection of Jesus is the Ground-Work of our own Resurrection, and He Himself having
C appeal'd

appeal'd to this great Miracle, for the Confirmation of all He had deliver'd, and the Miracle coming to pass as He had foretold ; it was a manifest Indication, that He was highly in Favour with God ; and the Father thereby set His Seal to it, that whatever He had spoken or promis'd in His Name was true, and should be confirm'd by Him ; and this Man, *thus approv'd of God by Signs and Wonders, and who is the Way and the Truth*, has assur'd His faithful Disciples, that they shall not be forsaken by Him, nor be left in the Grave to be forgotten for ever ; but as He receiv'd Power from the Father to quicken whom He will, ev'n so will He raise up at the last Day all those that believe on Him.

Nor has He barely promis'd all this, but giv'n us an Instance of it likewise in His own Person, that it shall so happen unto us ; and as St. Paul argues, 1 Cor. xv. 12. *If Christ be preach'd, that He rose from the Dead, how say some among you, that there is no Resurrection of the Dead ?* With what Consistency can it be alledg'd, that there is no Resurrection ? Whereas the Thing is plainly true in Fact ; and if there be no Resurrection, then is Christ not risen, and all those are found to be Liars and false Witnesses who have testify'd as much ; but those Witnesses are many, and of undoubted Repute and Credit ; and therefore, as the Apostle justly subsumes, Ver. 20. *Christ is risen from the Dead, and become the First Fruits of them that slept ;* and if Christ the First Fruits is rais'd again, then we may depend upon it, that the whole Mass or Body of the Faithful will also be rais'd and sanctify'd again,

as

as we are taught in the Text; if it be reasonable to believe, that Christ died, and rose again, then in the Opinion of the Apostle it follows, that all those who sleep in Him will be rais'd, and even be introduc'd with Him into Glory.

It does not indeed yet appear what we shall be, how greatly glorify'd; but this we know, when He shall appear ἐν Φανερωθῇ, when the Thing comes to be manifested at the last Day, that we shall be like our Saviour in glorious Bodies; for we shall see Him as He is in all His Glory; which glorious Vision Flesh and Blood will not be capable of, 1 Joh. iii. 2. And therefore according to St. Paul, 1 Cor. xv. a wonderful Change will be wrought in us, and this Corruptible must put on Incorruption; and this Mortal Immortality; that it may be render'd capable of Heav'nly Bliss: But tho' on Account of the Incapacity of our Natures, we are not able to conceive the full Extent of that Blessedness that awaits us hereafter; and tho' as St. Paul teaches, 1 Cor. xiii. 12. we must content ourselves at present, to see as thro' a Glass darkly, yet then Face to Face; tho' now we know but in Part, yet then shall we know even as also we are known; and if a Man shall one Day know God, ev'n as He is known of him, then it seems as if he was to be let into, at one View, all the Wisdom, and the Wonders of Providence; and then what an admirable Scene will be open'd for our Contemplation and Delight? And this Pleasure will never have an End, for we shall ever be with the Lord, provided

that we sleep and die in Him, provided that we sincerely believe Him to be the Christ, and lead Lives answerable to the Holy Rules of the Gospel. I hasten to my fourth and last Particular, *viz.*

IV. To make an Application of the Whole to the sad Occasion of our present Meeting.

I need not tell you (my Brethren) that the Occasion of our Meeting is for the Interment of a very great and very good Man, whose mortal Remains lie here before us; a sad Spectacle of humane Weakness and Frailty.

His Birth, and Quality, and Descent from a long Train of *Noble Ancestors* sufficiently shew his *Greatness*; and ev'ry Action of his Life, his *extraordinary Worth and Goodness*.

His Father had the Misfortune to be taken out of the World whilst this his Son was very young; but just exceeding five Years of Age; so that he was early left to the Care of an indulgent and religious Mother, who took Care to provide him a Tutor for his Instruction, of known Worth and Piety, by whose Industry and Application (having naturally a quick and ready Genius) he became sufficiently vers'd in the *Latin* Tongue; and by other Helps and Means, was a thorough Proficient in the *French* Language, in which he could readily discourse; and, at the same time, was no Stranger to other liberal Arts and Sciences.

But

But yet the Bent of his Inclinations very early shew'd itself to be chiefly towards *Piety and Goodness*; so that we may say of him, that he was rightly dispos'd for eternal Life; and this good Disposition of his was so carefully observ'd, improv'd, and water'd by his diligent Instructor, as to bring forth Fruit in abundance; and the more he advanc'd in Years, and by how much he came to understand better the Reasons and Grounds for believing; by so much was he more and more in Love with the wholesome, and saving Truths of the Gospel, and ever ready to put 'em in Practice accordingly. Infomuch that he was not only constant at his *private Devotions*, but always ready to attend the publick Calls to *Pray'r and religious Exercises*.

Beside, at leisure Hours, when any Neighbours had Occasion for his Help or Assistance, he was ever ready to do them any kind Offices, as well with Respect to his *Charity* to them, which he always dispens'd with a large and open Hand; as to the *reconciling their private Quarrels and Differences*; which he frequently did at his own Cost, and was ever pleas'd to find out Methods of Reconciliation betwixt contending Parties; which Things, as they drew upon him the Admiration, so likewise the Love of all good Men.

When he came to be of Age, and enter'd upon his Estate, he turn'd his Thoughts towards Matrimony; and had the good Fortune to place his Affections upon a most excellent Lady, the *Lady Dorothy*

Dorothy Manners, *his now disconsolate and afflicted Widow, of the most Noble and Illustrious House of Rutland*; a Lady of rare Endowments both of Mind and Body, with whom he was mightily enamour'd; and that Love was so well cherish'd and improv'd by her prudent, and affable, and obliging Behaviour towards him, that they became a *perfect Pattern of conjugal Love and Affection*; betwixt whom, you should see nothing pass but mutual Kindnesses and Endearments, and they seem'd to be so strictly united to each other, as if they breathed the same Soul; so that there was in the Family a perpetual Quiet and Calm, nor was there room left for any designing Person whatsoever to interpose the least Suspicion or Jealousy between them. By this *incomparable Lady* he had Issue six lovely Children all living, the *eldest* of whom succeeds to the Honour and Estate, a Youth of pregnant Parts, and promising Hope; I heartily pray God he may not come behind his *Father* in any Gift. What I shall say farther with reference to his Family, is, that he was a chaste and loving Husband; a kind and indulgent Father; and the best of Masters.

As to Political Matters, I shall only say, that he was a great Lover of the *Queen's Majesty*, ever ready to pay Obedience to all Her Lawful Commands, and had mightily at Heart the *Protestant Succession* in the Line of *Hanover*; for the effecting of which great Good to his Religion and his Country, he would have thought no Cost or Hazard

zard too great ; but as for State-Affairs (so long as Religion and the Constitution by Law Establish'd were safe) they were far from being his chief Concernment ; and he took more Delight in retiring to his Closet, than in being caress'd and honour'd in Prince's Courts.

And now I am speaking again of *Religion* his chief Delight, give me Leave to add, that he was so strict an Observer of all his own Thoughts, Words, and Actions ; and so careful to have a Conscience void of Offence towards God, and towards Man, that he examin'd himself daily, and wrote down his Scruples on purpose that no Failure might pass him unrepented of ; nor any Evil be remov'd, or Mercy granted, without paying due Thanks and Acknowledgments to the kind Hand that warded off the one, or vouchsafed the other ; and for these Purposes, he frequently impos'd upon himself long Courses of religious Exercise, and Meditation, and spent Hours in Pray'r ; as if he intended literally to verify that of the Apostle, of *praying always, and without ceasing*.

When our Saviour told the young Man in the Gospel, who came to enquire of him the Way to eternal Life, *that he must keep the Commandments*, must love God, and his Neighbour ; he answer'd, *all these Things have I kept from my Youth up* ; then it is said, *that our Saviour loved him* ; and yet as it follows, he could not find in his Heart *to part with his Riches for the Sake of Religion*. O how then would our Saviour have loved

loved and embraced this young Nobleman ! who not only made it his constant Business to keep the Commandments, but even to make daily Advances towards *the utmost Perfection in Goodness*; and what Charge will he give to His Holy Angels to conduct safely his pious Soul? And how with open Arms will he be receiv'd by Him into Heav'nly Habitations? And, Oh! how great will that Blessedness be, *of being ever with the Lord*? Wherefore (my beloved Brethren) though our Loss is great, yet *let us comfort ourselves with these Words.*



F I N I S.

